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second, revolutionary, and then constructive; in the last, philosophical and aspired to be an historian. The remainder of the book consists of the explanation of a project which Proudhon submitted in 1853 for using the equipment of the Paris Exposition of that year as a permanent basis for the reorganization and centralization of the whole trade of France, an outline of a posthumous essay on the period of the beginnings of Christianity, and critical articles on two German books about Proudhon.

The work is marked by scholarly treatment, an apparently clear insight into Proudhon's character and ideas, and a high conception of the significance of the work of that writer.

If the first book which we have described was a notable study of the history of German socialism by a Frenchman, this is an equally important study by a German of one of the most interesting and significant of French social critics.

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Die Volkswirtschaft und ihre konkreten Grundbedingungen (Erstes Kapitel einer Volkswirtschaftslehre) von LUJO BRENTANO in the "Zeitschrift für Social und Wirthschaftsgeschichte." Erster Band, Erstes Heft. Pp. 77-148.

Readers who are familiar with the controversy which has arisen over the origins of human society, and especially with the latest contribution to it by Westermarck in his "History of Human Marriage," will find little that is new in the first chapter of Dr. Brentano's *Volkswirtschaftslehre*. The value of his discussion lies not in the conclusions, but in the form in which they are here presented, and in the historical introduction which precedes. In some respects the latter is the most suggestive part of the whole, for it traces briefly and compactly the growth of the appreciation of economic history and the characteristics of primitive man through its various historical phases in Europe. Mediæval conditions were not favorable to such study, and the character of the original man, as founded on ancient philosophy and the Bible, and strengthened by processes of *à priori* reasoning, became stereotyped in the dogmas of the Church. This conception, finding support in the revival of the Roman Law and the *Jus Naturale*, given a peculiarly practical value by Rousseau in his doctrine of men as free and equal and by the liberals of Europe in their theory of a natural right, first entered into the economic system through the physiocrats, whose interpretation of *Volkswirtschaft* was purely individual. Hence arose what Dr. Brentano calls the "*individualis-*

tisch-atomistische Lehre," which is contained in the works of Quesnay, Turgot, Adam Smith, Bastiat and others. This, however, found an opponent in the "*socialistisch-organische Lehre*" of Rodbertus, which was the outgrowth of the socialistic ideas of the present century, due to the incomplete and misleading conception of society as an individual, in which each particular individual served merely for the spiritual, moral and economic well-being of the state (p. 93)—a view still defended by Wagner. In opposition to both these *à priori* views, there has stepped forward that which alone is historical and scientific, which Dr. Brentano calls the "*historisch-empirische Lehre*," the discussion of which occupies the remainder of the chapter.

In the application of the scientific method to the problem, three phases are to be noted, which are characterized respectively by the patriarchal theory, the theory of promiscuity and the monogamic theory based on a refutation of the theory of indiscriminate sexual intercourse. It is the third of these that Westermarck supports and Brentano follows. In the latter's attack upon promiscuity, he accepts Westermarck's conclusions, although it is evident that he has investigated somewhat on his own account and differs, according to his own declaration (p. 109), from Westermarck on many points. The fact that his argument is more directly framed for the purpose of refutation, and the fact that it is more logically expressed than is Westermarck's, makes it worth while to indicate the more important theses which he seeks to establish, for in these theses lies the chief argument against promiscuity.

In the first place, Dr. Brentano affirms the priority of an original monogamic family. This he defines as "*eine Verbindung zwischen einem Manne und einem Weibe, die mehr oder minder lang, aber jedenfalls über den Zeugungakt hinaus bis nach Geburt des Erzeugten dauert*." (p. 148.) As the next step, he attacks Morgan's group-theory, asserting that not a single historical example of it exists (p. 110), and that all other evidence fails when tested (pp. 111-117). He examines Morgan's system of nomenclature (p. 123) and his interpretation of Mutterrecht (pp. 124-125), and finds no evidence to support promiscuity in either. After demolishing Morgan's structure, he cites Maine's opinion (quoted by Westermarck) that promiscuity leads to sterility, and therefore could not have existed. Passing to a defence of a primitive monogamic family, he draws from Westermarck the conclusion that mammals, which are nearest to man, live "*in patriarchalische Familie mit einem oder mehreren Weibchen*" (p. 125), and he asserts that jealousy, the universal prevalence of which was denied by Giraud-Teulon, Le Bon and others, does exist among the most uncivilized peoples (Cf. Westermarck, pp. 117-132). Lastly, he fails

to find that any of the upholders of the theory of promiscuity can clearly explain how the later patriarchal family developed from an original condition of promiscuity (p. 126). At this point he enters into a discursus upon the various phases of Morgan's argument, refuting the view that property and inheritance were earlier than marriage and monogamy, on the ground (*inter alia*) that the first property was the wife herself. He further denies that the position of woman was one of freedom and prominence among primitive peoples, and declares such a view to be "*eine der dreistesten und unwahrsten Verallgemeinerungen ganz vereinzelter Vorkommnisse sei*" (p. 131), thus accepting Dargun's criticism (in "*Mutterrecht und Vaterrecht*") of Bachofen in "*Das Mutterrecht*."

His discussion as to whether *Mutterrecht* and *Vaterrecht* represent and accord with economic stages of development is interesting, although here again he draws heavily on Westermarck for evidence. He begins by saying that neither of these conditions of family life determine the position of women or the degree of advancement reached by a primitive people, "*Bei den Malayen mit Mutterrecht ist die Frau ganz ebenso das Arbeitsthier wie bei den Battas mit Vaterrecht*" (p. 132), and he shows that *Mutterrecht* exists among a people who already have private property in things. In entering upon his own explanation of this he discards Morgan's American Indian evidence as not reliable because influenced by contact with civilization and from other sources, draws the following conclusions: Many people have passed from the stage of squatter activity (*occupatorische Thätigkeit*) directly to the stage of agriculture. In such the woman remains the chief worker and *Mutterrecht* or what can be misunderstood as *Mutterrecht* is found. If necessity compels a change to a life in which the care of the family demands increased labors on the part of the man, then *Vaterrecht* will follow. Thus, in cases where the conditions are such that the man enters the house of the woman, it is *Mutterrecht*, if the woman that of the man, it is *Vaterrecht*; while under other conditions equality obtains. Furthermore, there are cases of other activity where *Vaterrecht* is found. This regularly is the case where the transition is made from the hunting and fishing stage to the nomad stage. Here the work of the woman is limited to spinning and weaving, and she decreases in importance and value. She enters the family of a man and the children belong to his family; *Vaterrecht* follows, although traces of *Mutterrecht* may still be seen. If, however, we examine the normal development from squatter activity to nomad life and then to agriculture, we will find a more uniform alteration of the relation of man and woman. Here *Vaterrecht*, long sanctioned, never goes back to *Mutterrecht*. The woman rises in the

position she occupies ; marriage by purchase ceases, she is no longer considered as merely the property of the man.

Last of all, Professor Brentano discusses the origin of polygamy and polyandry. These he derives from certain economic conditions, in nowise dependent on the stages of development. The fundamental cause is the preponderance of the one sex over the other, induced by circumstances, not easily explicable, but probably connected with the wealth or poverty of a region or people. This view is practically but a résumé of Westermarck's twenty-first chapter.

To criticise this interesting paper would be to enter upon a judgment of Westermarck's book. That this is a remarkable book no one will deny ; that all his conclusions are established, Westermarck himself would be the last to affirm. Professor Brentano's chapter is an exceedingly useful epitome of the whole controversy. It may be said, however, that the belief that society looks back to an original monogamy (as defined above), and that its origin is to be found in the family, seems probable ; but at the same time it does not touch the mooted question as to whether the state has grown out of the family or the tribe. Both Westermarck and Brentano have examined the question in its social and not in its political aspect.

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Die französische Politik Papst Leo IX: Ein Beitrag zur Geschichte des Papstthums im elften Jahrhundert. Von WILHELM BRÖCKING. Pp. 106. Stuttgart: G. J. Göschensche. 1891.

The importance of transitional periods in history cannot at present be insisted upon too strongly. There has been a tendency to state that there are certain salient facts in history "which tell the whole story." This is true only when we understand the exact position of these facts in the general history of the period. Such knowledge can be obtained only by a careful study of what has prepared the way for them and of the events which have followed in their train. Otherwise, the salient facts either have no significance or else are seen in a distorted light.

This monograph deals with one phase of the activity of Leo IX., the first of the German "reform-popes" in the eleventh century. From the light that it throws on the aspirations of the papacy while Hildebrand was still an humble servant, it is pregnant with meaning. Even if the future Gregory VII. inspired the policy here described—and this has been plausibly suggested—this study shows how fully the initial plans had been formed before he entered upon his pontificate. The author prepared this material four years ago, but was prevented